

112c

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C R I T I C A L
R E M A R K S
O N T H E
E P I S T L E S,

Lawson (B)
As they were published from several
AUTHENTIC COPIES,

By JOHN BEBELIUS, at
Basel, in 1531.

N. B. The Common READING stands first,
To which is subjoin'd BEBELIUS's
TEXT ; together with such AUTHORITIES
as favour it : Which AUTHORITIES, con-
sisting of *Manuscripts, Fathers, and Printed*
Copies, near Forty in Number, are taken
from Dr. MILL, and OTHERS.

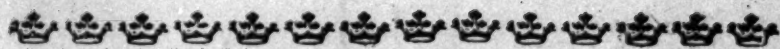
Ἐπευνάτε τὰς γραφάς.



Y O R K : Printed by THOMAS GENT, near the
Star, in *Stone-Gate* : And Sold by the Booksellers
of *York and Hull* ; by Mr. BRYSON, in *Newcastle* ;
Mrs. WAGHORN, in *Durham* ; and J. WELFORD,
behind the Chapter-House, in *St. Paul's Church-*
Yard, L O N D O N. M D C C X X X V.



THE
MUSEUM
BRITANNICUM
LONDON
1800



To the Right
Worshipful and Venerable
THE
Dean *and* Chapter
OF THE
Cathedral and Metropolitcal
CHURCH
OF
St. PETER, of York,
THESE
REMARKS
ARE DEDICATED
By Their WORSHIPS
Most Obedient and
Most Humble Servant,

BENJAMIN DAWNEY.



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TO HIS LORDSHIP TO WHOM
THEY ARE PRESENTED



THE PREFACE.



THE *Greek Testament* of BEBELIUS in some Places follows the Copy of *Hagenaw* in *Alsace* ; in others, that of ANDREW ASULANUS, or ALDUS, at *Venice* ; and the First and Second, but especially the Third Ed. of ERASMUS's N. T. printed by FROBENIUS, at *Basil*, 1522.

PERHAPS it may not be unacceptable to the Reader, to inform him,

him, (tho' I am conscious to my self many of my Readers will not need it) of the Value of these several Editions. This I shall do from the *Proleg.* of Dr. *Mill's Gr. T. Oxf. Ed.* with equal Brevity, and Impartiality. The Copy of *Hagenaw* agrees with the Second of FROBENIUS and ALDUS ; that of ALDUS with the first of FROBENIUS, together with many very antient MSS. and revis'd by several learned Men. It mended this First of FROBENIUS in an Hundred Places, and spoil'd it in near as many. The First of FROBENIUS, or, which is all one, of ERASMUS, was no contemptible Performance. The Second has an exceeding fine Character in the Title, to which Dr. *Mill* gives his Suffrage with an *ita Titulus neque certe fallebat.* Of the Third Edition of ERASMUS's N.T. He says, *Est priori altera nonnihil expurgatior, et quidem sunt in hac Lectiones puræ et germanæ aliquot, pro quibus aliæ repositæ sunt in posterioribus FROBENIANIS.* However,

he

he seems very much surpriz'd, that OECOLAMPADIUS, or whoever else had the Care of this Edition, did not revise it after the Fourth of ERASMUS; which, he says, is more correct, especially in the *Apocalypse*; when, by the large Encomium he has just now given of the Second, but especially of the Third Edition, there is little Reason to think better of any subsequent Copy of ERASMUS's N. T. whatever. So much for BEBELIUS.

As to these *Remarks*; where I have either alter'd the Pointing, or offer'd at an Amendment of the Text, or differ from Others in the Interpretation, I do not pertinaciously insist on it, that I am not mistaken: It is very possible I may have somewhere committed an Oversight in this little Treatise, which it is to be hoped the Judicious and Good-natur'd Reader will reflect on with Candor; and either friendly admonish me of it, or throw a Veil over it. And if any
Body,

Body, who is a more proper Judge of these Matters, will be so kind as point out to me where my Conjectures are either erroneous, or ill grounded, I shall readily “quit my Opinion for Truth, and shew I am capable of being convinc’d, and changing my Judgment.”



CRITICAL



CRITICAL REMARKS, &c.



Ολὺ. *Rom.* 3. 2. This includes
the two Antecedents.

πολλῇ OECUMEN. ERASM.
WECH. seu FR. JUNIJ *Leet.*
can only have Relation to
'ωφέλεια, and is not so correct
as the ordinary Reading.

'Απὸ τῆ νόμος τῆ * ἀνδρός. *Rom.* 7. 2. I
mention this as an Error in BEBEL. as well as in
the ordinary Copies. τῆ νόμος *deest* CODD. *alij.*
teste CURCEL. *et in excusis alijs*, and seems to

* ἀπὸ τῆ ἀνδρός *reperi* in Gr. T. R. WHITAKER,
Ed. Lond. 1633.

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have been put in the Margin by way of Explanation, and afterwards to have crept into the Text; for there are numerous Instances of such like Ellipses to be met with in this Epistle.

BESIDES, ἀπὸ τοῦ ἀνδρός in all Probability is the genuine Reading, as being more of a Piece with the concise Brevity, and Spirit of this APOSTLE.

διὰ τοῦ ἐνοικῆντος αὐτοῦ πνεύματος ἐν ὑμῖν. Rom. 8. 11.

διὰ τὸ ἐνοικῆν αὐτῷ πνεῦμα ἐν ὑμῖν.

I PREFER this latter Reading. That it is the Office of the Holy Spirit to renew the Divine Image in us, and by that Means give us a Part in the first Resurrection, is every where asserted in the Holy Scripture : But when there is Mention made of the Second Resurrection, that is represented as the Act of the FATHER only, *Acts* 26. 8. *I. Thess.* 4. 14. *Heb.* 11. 19. Of the SON only, *John* 5. 28. 6. 39. *Phil.* 3. 21. Some times of the FATHER and the SON, *2 Cor.* 4. 14. So Dr. *Whitby* understands it ; but I remember not to have read where it is written, *That God the Father will raise the Dead*, διὰ τοῦ πνεύματος αὐτοῦ. However, this may be true ; and, possibly the Text may be a little deprav'd notwithstanding.

My Opinion for amending it to τὸ πνεῦμα is favoured by the MSS, *Rom. e Bibl. Barb.* and the
Text

CRITICAL REMARKS, &c. 3

Text of Dr. MILL ; and St. AUSTIN and the *Vulg.* both read, * *propter inhabitantem Spiritum ejus in vobis* : For the Intention of the Apostle was not to satisfy their Curiosity *how*, or *by whom* GOD wou'd raise the Dead, (See the Context.) but to give a plain Rule, by which every one might be infallibly assur'd *on what Conditions* he shou'd have his Portion in the Life to come. This is farther evident from the Word ζωοποιήσας in this Verse, which is more than a reuniting of Soul and Body : It implies no less than a Resurrection to endless Felicity, which they were only to hope for διὰ τὸ ἐνοικῆν πνεῦμα, because the Spirit dwelt in them, *i. e.* on Account of those *Graces* wrought in them by the *Inhabitation* of the Spirit, which are the *Seeds* of Eternal Life, and consequently wou'd *entitle* them to the RESURRECTION here spoken of.

* V. BURKIT and HAMMOND in *Loc.* Dr. WHITBY alleges, " That Spirit, in this Verse, is not the Spirit of a Man, but the Holy Ghost ; because this Spirit, in the foregoing Verse, is the Spirit of CHRIST ; and, in the following, the Spirit that rais'd CHRIST from the Dead." But whoever says that πνεῦμα at the 10th V. has the same fix'd determinate Signification with πνεῦμα at the 9th and 11th, and that it is incapable of any other, must have a Degree of Penetration and Discernment beyond the Reach of Human Understanding.

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THIS very same Way of Arguing the Apostle has made Use of in the preceding Verse ; where he tells them, Tho' the Body may die, or, as it is in the Original, may indeed be a dead Body, because all have sinn'd, and *Death is the Wages of Sin*, yet the † Spirit shall survive to a glorious Immortality *διὰ δικαιοσύνην*, (a synonymous Term with that of *διὰ τὸ ἐνοικῆν πνεῦμα*) *i. e.* because of those Fruits of the Spirit, *the Evangelick Righteousness*, which it had in some Measure attain'd during its State of Probation in the Body.

τῷ Χριστῷ. *Rom. 8. 35.*

τῷ Θεῷ. ORIGEN. OECUM. THEOPH. FROBEN. *Xpistos v. 34.* makes for the former Reading, and *Θεῷ v. 39.* for the latter.

γινώσκετε ὅτι ἐθνη ἦτε. *I. Cor. 12. 2.*

γινώσκετε ὅτι ὅτε ἐθνη ἦτε. *Div. Lect. R. STEPH. CHRISOST. THEOPH. OECUM. Cod. ALEX. CLAR. and GROT.* Notwithstanding these Authorities, Dr. MILL is positive that ὅτε is interpolated.

† *And the Bible of COVERDALE and TYNDAL reads it, Because of hys Sprete that dwelleth in you.*

CRITICAL REMARKS, &c. 5

περισσεύεσα διὰ πολλῶν εὐχαρισιῶν τῷ Θεῷ.
II. COR. 9. 12.

περισσεύεσα διὰ πολλῶν εὐχαρισεῖν τῷ Θεῷ.

FROBEN. *sic impressit*. BEZA *in Loc.* and the *Vulg.* seems to favour it : *Per multos agantur Gratia Deo.*

Ὅφελον ἡνείχετό με μικρόν τι τῆς ἀφροσύνης.
2 COR. 11. 1.

Ὅφελον ἀνείχετό με μικρόν τῇ ἀφροσύνῃ. τι *omit- tit* R. STEPH. τῇ ἀφροσύνῃ. MS. *Biblioth. CÆS. VIEN.* ἀνείχετε *ex duorum Codd. Autoritate*. BEZA *in Loc.* GROTIUS too reads it as BEBELIUS, but adds *melius Codd. alij* Ὅφελον ἀνείχετό με μικρόν τι τῆς ἀφροσύνης.

ἐν is omitted in BEBEL. *Eph.* 1. v. 3. before Χριστῷ.

κατὰ τὴν εὐδοκίαν αὐτῶ, ἣν προέθετο ἐν αὐτῷ.
Eph. 1. 9. v.

εἰς οἰκονομίαν. v. 10.

κατὰ τὴν εὐδοκίαν αὐτῶ,

προέθετο ἐν αὐτῷ εἰς οἰκονομίαν——

THIS was taken from the Copy of HAGENAW. Dr. MILL reads it ἣν προέθετο, and says, *quod tamen sensus requirit, quanquam in hac errore*

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errore duces babuerit FROBENIANAM
utramque, et ALDINAM.

IF the Stop be at ἐν αὐτῷ, Dr. MILL's Observation is just : If at αὐτῶ, and the Period following begin with προέβeto as here ; then it will be both good *Greek*, good *Sense*, and express the Apostle's Sentiments, as clearly without the Particle ἥν as with it.

ἔιχε μὲν ἐν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, — Heb. 9. 1.

ἔιχε μὲν ἐν καὶ ἡ πρώτη δικαιώματα, λατρείας,
Codd. ALEX. CLAR. GER. leave out σκηνή.

THE Antecedent to πρώτη is διαθήκη, which ought here to be left out too : Read from the 6th v. of the foregoing Chapter to the End. The Reader may observe a *Comma* after δικαιώματα, so that the English of it is Ordinances, Services, and a Worldly Tabernacle. Of these there is a more particular Account in the Verses immediately following : For the Tabernacle, which was no inconsiderable Part of those Ordinances, is particularly describ'd v. 2, 3, 4, 5. afterwards ; whereas v. 1. it is λατρείας Services or *Worships* indefinitely, and without a Particle, v. 6. it is τὰς λατρείας the Services, or the particular Manner of the Priest's officiating, v. 6. 7. The reading it therefore with a *Comma* after δικαιώματα, especially if καὶ follow *secundum Cod.*

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Cod. CLAR. is equal to, and better than the common Reading.

ἐπεὶ ἂν ἐπαύσαντο προσφερόμεναι. *Heb.* 10. v. 2.

ἐπεὶ ἔκ ἂν ἐπαύσαντο προσφερόμεναι ; for then would they not have ceas'd to have been offered ?
THEOPH. OECUM. CURCEL. Lect. M S. Bibl. CÆS. Vien.

v. 10. ἡγιασμένοι ἔσμεν διὰ.

Additur εἰ ante διὰ in *BEBEL. CURCELL. Lect. MS. Bibl. CÆS. Vien. et MILL.*

παρὰ τὸν Ἀβελ. *Heb.* 12, 24.

— τὸ Ἀβελ. This agrees with αἷμα the Blood of *Abel's* Firstlings, as the other does with ῥαντισμὸν of the same Signification. *PET. Sen. Par. Codd. Quomodo legerunt Græci vet. et Syrus inquit GROT.*

καὶ ἑ διεκρίθητε ἐν ἑαυτοῖς. *James* 2. 4.

THE same Greek, without an Interrogation in *BEBEL. Hammond* has said a great deal for it.

ὅς ἂν ἐν βελιθῇ. *James* 4. 4.

BEBEL.

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BEBEL. *deest* εν. εν *deest* HUNT. 1 *Cod. Act.*
et Ep. Cov. 4 *Cod. Act.* *et Ep. MSS.* N. Coll.
 OXON. 2 *Cod. LAUD.* Genev.

ἵνα μὴ ὑπὸ κρίσιν πείσῃτε James 5. 12.

———— εἰς ὑπόκρισιν ——— GROT. MS. of
Magd. Coll. and MSS. generally, says HAMMOND.
 WHITBY has rais'd several Objections against
 this latter Reading, which seem to bear some
 Weight. Let others determine it. *Cod. ALEX.*
Vulg. Syr. Arab. Æthiop. are for ὑπὸ κρίσιν.

BEBEL. has no Comma after συνεῖδσα, and then
 it ought to be read *terram de aquâ, et in medio*
aquæ, consistere sermone Dei, II. Pet. 3. 5.

ἐπ' αὐτῶ. 1 John 3. 3.

ἐπ' αὐτόν. Curcel. *Lect.* 2 *Cod. COVEL. OECU-*
MEN. 1 *Cod. HUNT. FROBEN.* I see no Reason
 to doubt that ἐπ' αὐτόν is not genuine. ἐπὶ with
 an *Accus.* signifying *in* in English is read again
Apocal. xvii. 8. xx. 1. and xx. 4. twice toge-
 ther : And it is agreeable to the Style of those
 who "being *Jews* by Birth, and write in *Greek*,
 " use the *Greek* Prepositions in these Books,
 " with a Latitude that belongs to the *Hebrew*,
 " and not according to the strict Propriety of
 " the *Gr.* Idiom in *Attick* Writers."

μεθ' ὑμῶν. 2 Ep. John. v. 3.

καθ

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καὶ ἡμῶν. FROBEN.

ἵνα deest BEBEL. v. 8. FROBEN.

αὐτῶ deest BEBEL. v. 11. HUNT. i Cod. Magd. Coll. i Cod. Pet. Sen. Par. Cod. 2. FROBEN. αὐτῶ is an Interpolation.

κατὰ τὰς ἐντολὰς αὐτῆς. 2 Ep. John v. 6.

— τὴν ἐντολὴν αὐτῆς. ALDINA Ed. Bibl. Ed. N.T. ex Off. SIM. COL. OECUM. FROBEN. Æthiop. SO CORN. a LAP. reads it : His Words are, *Græca et Syrus mandatum ejus; puta dilectionis jam dictum, quod in hoc cernitur, in hoc consistit caritas, nimirum in observatione mandatorum Dei.* Besides, to walk in Love according to HIS COMMANDMENT, may, possibly, have a more remote Relation to that *Special Charge* of our Blessed Saviour, mention'd by this Apostle : John 14. 15. *If you love me, keep my Commandments, and so be understood κατ' ἐξοχὴν.*

ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα. 1 John 5. 7.

τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα. v. 8.

πατήρ, λόγος, καὶ πνεῦμα ἅγιον.

πνεῦμα, καὶ ὕδωρ, καὶ αἷμα. This was taken from the Cod. Britannicus, and first inserted in the
C Third

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Third Ed. of ERASM. N. T. *Basil* 1522, whence BEBEL. had it. In the *Cod. Brit.* ἄγων is wanting, and καὶ before ἵδωρ, and οἱ before μαρτυρῶντες.

ὑπὲρ γὰρ τῷ ὀνόματος αὐτοῦ ἐξῆλθον. 3 Ep.
John v. 7.

Hic αὐτῷ *deest* BEBEL. *Deest* in MSS. Linc. Magd. N. Coll. WECH. seu FR. JUN. *Lect. Cod.* ALEX. alijsq. *Codd. plurimis.*

IT is very probable, that the Transcriber either not duly weighing, or not well understanding the Import of ὑπὲρ τῷ ὀνόματος, foisted in αὐτῷ after it, by way of Emendation, and Relative to Θεῷ in the foregoing Verse: For tho' there be something of Truth in it, yet it is an Assertion too loose and general to say the Persons here spoken of were forc'd out of their Country for his, that is, GOD's Name's sake; because the Jews their Brethren and † Persecutors were as zealous of the Worship of the One True God, as the Christian Converts. It must therefore be taken in a Sense more restrain'd and appropriate. And if there be any Mystery in reading it without the αὐτῷ, the Context compar'd with *James* 2. 7. 1 *Pet.* 4. 14. will be a Key to it. For these Reasons I make no Scruple to read it ὑπὲρ γὰρ τῷ ὀνόματος ἐξῆλθον, because they went out FOR

† That they were forc'd out, see HAM. GROT. and Ven. BEBE, as he is cited by CORN. a LAP.

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THE PROFESSION; that is, they went out on account of their being of that *Seet* or *Denomination*, which in a peculiar manner *distinguish'd* them from, made them *odious* to, and consequently expos'd them to the *Barbarities* both of Jews in their own Country, and Gentiles out of it. After I had thus writ my Thoughts on this Passage, I consulted GROT. He says in *Manuscripto*, * ὑπὲρ γὰρ τὸ ὄνοματος ἐξήλθον, *pro nomine enim projecti sunt*. ὑπὲρ γὰρ τὸ ὄνοματος, *pro nomine enim*, i. e. *a Judæa ejeti sunt per Judæos incredulos ob Christum*; *Nomen enim per excellentiam nomen Christi*. James 2. 7. V. GROT. in *Loc*.

ἔτοι' εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευχόμενοι, ἀφ' ὧς ἑαυτὲς ποιμαίνοντες. Ep. Jud. v. 12.

† ἔτοι' εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν, σπιλάδες, συνευχόμενοι ἀφ' ὧς, ἑαυτὲς ποιμαίνοντες. Here tho' I approve of the Pointing in this latter Reading, yet I believe ὑμῶν is a Mistake; and

* Dr. MILL in *Proleg.* p. 164. mentions ὑπὲρ τὸ ὄνοματος, Acts 5. 41. as one of the genuine Readings of *Cov.* 4. *Cod.* (so the *ALEX.* and other good Copies read it) and says *addiderunt in supplementum sensûs al. 'αυτῶ. al. Ἰησοῦ. al. Χριστοῦ. al. κυρίου Ἰησοῦ.* There is the same Reason that *'αυτῶ* should be omitted here.

† The Vulg. in this Verse, is pointed as the Greek of *BEBEL*.

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do think that *ἀγάπαις* in this Place is not to be understood of the Love Feasts of the Antients for the following Reasons.

IT is well known, that the Eucharist, in the Primitive Church, was always accompanied with the *Agapæ*, in which People of all Ranks and Orders feasted together with great Sobriety and Modesty : Now the Behaviour of the Persons here spoken of, was so infinitely contrary to this, that their whole Carriage at Table, 2 *Pet.* 2. 13. and 12. v. of this Ep. is represented as one continued Scene of Luxury and Riot : But if so great a Scandal had been given once or twice, is it to be imagined that the Governors of the Church wou'd make a Practice of conniving at this Licentiousness, and not rather take such Measures as wou'd effectually prevent it for the future ? Yet in an Obliquity of so flagrant a Nature as this, we find no Censure inflicted, or threaten'd to be inflicted, even in that Age when the *Ecclesiastical Censures* indiscriminately took hold of the most daring Offenders : The Apostle is perfectly silent upon the Matter ; he does not so much as blame any one particular Church for suffering these Disorders, as most certainly they wou'd have been highly to blame, if in this Place he had spoke of the *Agapæ*. Besides, the *Gnosticks* did not now associate or join in Communion with the Faithful : This the Scripture expressly affirms. *They went out from us*, says St. JOHN. 1 *John* 2. 19. And at the 19th
v. of

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v. of this Epistle, they are styled *οἱ ἀποδιόρισ-
 ζοντες*, *Separatists*. Now, to say, that the same
 Persons, concerning whom we are assur'd they
 were gone out from, or had forsaken the As-
 semblies of the Faithful, should yet frequent
 them, (for whether it were the *Agapæ*, or
 any other Feast, where they were guilty of
 so great Indecencies, St. PETER and St.
 JUDE mention it as a notorious customary
 thing, and what was generally practis'd by the
Gnosticks) this implies so manifest a Contra-
 diction, I know not how to get over it. I
 think therefore, it were better to read it *ἔτοι-
 'εσιν ἐν ταῖς ἀγάπαις αὐτῶν*, with a Com-
 ma after *αὐτῶν*, and take *ἀγάπαις* to signify
ἑωχίαις, for so I find it in the *Div. Lect.*
 R. STEPH. ; and as to *αὐτῶν*, it has the Au-
 thority of the *Cod. ALEX.* and *Syr.* So Dr.
 WHITBY reads it. And the *VULG.* *Hi sunt in
 Epulis suis*, with a Comma after *suis*, as it is
 in that Edition which was revis'd by HENTE-
 NIUS, and afterwards by the Faculty of *Lovain*, *ex
 Off.* PLANT. 1573. Now *ἔσιν*, in the Sense I here
 understand it, is best explained by a like Expres-
 sion, 1 *Tim.* 4. 15. scil. *ἐν τέτοις ἔσιν*. *ἔσιν* in
 this Place does not merely signify a single Act,
 nor a Repetition of several Acts of the same
 kind, but a persevering to do so ; a confirm'd,
 a supreme, reigning Habit, with the greatest
 Intensity of Affection. But whether these
 Excesses were practis'd at the *Κοινωνίαι* or *Xe-
 nodochia* of the Jews, as Dr. WHITBY thinks,

or

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or (which in my Opinion is far more probable) at their own execrably-impure Feastings which they frequently had among themselves, will be no difficult Matter to determine.

I KNOW that the Pronoun *ὁμῶν*. 2 Chapt. 2 *Pet.* v. 13. will be objected against me, as an entire Confutation of what I have been saying : But what DR. MILL observes on this Epistle, in his *Proleg.* must here come under our Consideration. *scil.* " Aliquanto serius venit in censum Scripturarum, ne quidem a veterum quoquam quod sciam ante ORIGINEM pro Θεοπνεύτω allegata ; hinc factum ut ipsam scribæ negligentius tractarint, Scholiaq; in ejus corpus passim intromiserint." So that *ὁμῶν* there, as it implies a Practice utterly inconsistent with the Severity of the primitive Discipline, and (if these same Men were really *Schismaticks*, and divided the Unity of the Church, as I shall farther make appear) a *Contradiction* too in the very Nature of the thing itself ; I say *ὁμῶν* there, without all peradventure, is a manifest *Interpolation*. And farther, *ἁπάταις* in this Verse having, or at least being capable of the same Signification with *πλάνη*, v. 18. which is there interpreted *ἐπιθυμίαι σαρκὸς* and *ἀσέλγεια* ; especially as it is join'd with *ἐντροπῶντες*, must signify those *Extravagancies of Lewdness* they were guilty of at such Seasons ; a thing impracticable in the Christian Assemblies, and which makes it still more probable

probable that ὅμῳ in this Verse was not in the Original; that συνωχήμενοι both here and in St. Jude must be understood of their *own* Herd only, and that it cannot with any decency of Interpretation be extended to the Love-Feasts of the Antients.

I AM the farther confirm'd in this Opinion by a very early Writer, viz. CLEM. ALEX. † CLEM. Lib. 3. Strom. Par. Ed. 1629. speaking of the Carpocratians, and other Hereticks, the Offspring of Simon, says, τέττες φασὶ καὶ τινὰς ἄλλους ζηλωτὰς τῶν ὁμοίων κακῶν, εἰς τὰ δέπνια ἀβροίσματες. ὃ γὰρ ἀγάπην ἔποιμ' ἂν ἔγωγε τὴν || συνέλυσιν αὐτῶν. ἀνδρας ὅρῃ καὶ γυναῖκας. — And a little after, μελετήσαντες δὲ ἐν τοιαύτῃ ἀγάπῃ τὴν κοινωνίαν. — Here the Words ὃ γὰρ ΑΓΑΠΗΝ ἔποιμ', and μελετήσαντες ἐν ΤΟΙΑΥΤῃ* ΑΓΑΠῃ κοινωνίαν — do plainly indicate, that these Entertainments or Suppers were an Imitation of the Love-

† He wrote his Strom., about 95 Years after St. John, according to Dr. Cave, and may be suppos'd to be very well acquainted with the Practices of the Gnosticks.

|| The Paris Edit. per. CAR. MORRIS reads it συνέλυσιν but I think it were better to read it συνέλυσιν, and μελετήσαντες, μελετήσαντας.

* Rejection a Phantastic Hereticis vetustissimis, Gnosticis et Ophitis, veram Eucharistiam substituit in illis locum falsis, insanae, nimium, impudicae, consuetudine impia et ελασφημῳ. COTELER. Pat. Apost. 2 Vol. in Annot. S. IGNAT. Ep. ad Smyrn. p. 30. ad β.

Feasts,

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Feasts, and among themselves (that is, among those very Persons who frequented them, and whom we are here speaking of) reputed as such ; but yet, that they were a Nursery of Villainy and Lewdness ; for which Reasons the Apostle properly enough calls them ἀγαπᾶν αὐτῶν.

ἔσται εἰσιν οἱ ἀποδιόριζοντες ἑαυτὰς. Ep. Jude v. 19. ἑαυτὰς deest BEBEL. AR. MONT. Div. Lect. R. STEPH. et MILL. This Epistle contains a Summary of the Practices of the *Gnosticks*, who are here drawn in fair Colours, and expos'd with a great Variety of strong and beauteous Metaphors. No less than five times the Apostle makes use of the Pronoun ἔσται to this Purpose : The last is at the 19th v. where, if ἑαυτὰς be left out, according to the Authorities above cited, then it will be a Name or Title of Distinction, by which he farther design'd to brand this infamous Sect, and is more suitable to that Poinancy and Keeness of Invec-tive every where visible in this Epistle. ἔσται εἰσιν οἱ ἀποδιόριζοντες ἑαυτὰς ; These are they who separate themselves. ἔσται εἰσιν οἱ ἀποδιόριζοντες ; These are Separatists, Sectaries. Dr. WHITBY says, That οἱ ἀποδιόριζοντες signifies, They distinguish'd themselves from others, as being more perfect and naturally spiritual ; and that this Place is not to be understood of Schism.

His

CRITICAL REMARKS, &c. 17

His Proof is from † 12 *Jude*, and 2 *Pet.* 2. 13. I shall therefore examine the Context, and see how far that will speak for me. *V.* 8. we read δόξας δὲ βλασφημῶσιν. He understands this with regard to *Æons*, or Angels. I think it may be understood of Church Governours. He quotes *OECUMENIUS* for his Opinion, whose Words are δόξας δὲ ἦτοι τὰς, Θείας φησι δυνάμεις, ἢ καὶ τὰς ἐκκλησιαστικὰς ἀρχάς. *OECUM.* speaks as much for me, as for him. *v.* 11. τῇ ἀντιλογίᾳ τῷ Κορὲ ἀπώλοντο. Here they were advanced one Step farther; for they were in open Rebellion against them, as *Corab* and his Confederates against *Moses* and *Aaron*. *ver.* 12. ἑτοί εἰσιν ἐν ταῖς ἀγάπαις αὐτῶν. These are lost in their own Banquetings and Excess; σπιλάδες, infectious in their Morals, and fatal to those they converse with, as Rocks unseen to the unwary Mariner; συνευωχήμενοι ἀφόβως, feasting luxuriously together, without any Restraints of Fear or Shame. The Reason of all this Scandal and Licentiousness immediately follows,

† I believe all Interpreters are agreed, that 2 *Pet.* 2. and the *Ep. Jude* are in many Places a sort of Commentary on each other; and in particular that the latter Part of the 13 *v.* of that same Chapter of *St. Peter*, is an Explanation of the fore Part of the 12 *v.* of *St. Jude*. Now as *Dr. Whitby* has given us a very different Comment on 12 *Jude*, so it is a tacit Concession that 2 *Pet.* 2. 13. makes nothing for him, as indeed it does not. It ought to stand as I have amended it.

18 CRITICAL REMARKS, &c.

ἐαυτὲς ποιμαίνοντες, * *semet ipsos regentes*. And then the next Thing we hear of them (I speak with Regard to Church Communion) is what every Body would expect in the Sequel of the Story; namely, ἑτοίμῃ εἰσὶν οἱ ἀποδιόσκοντες, these are *Sectaries*. But if this be not thought Proof sufficient; as Scripture is always its own best Interpreter, so 1 *John* 2. 19. does in as plain Terms affirm that these Men broke off and withdrew from the *Assemblies* of the *Faithful*, as it elsewhere asserts, that *Dionysius* was an *Areopagite*, or *St. Paul* a *Tent-Maker*.

DR. WHITBY is of Opinion, That the *Gnosticks* are not the Persons meant, 1 *John* 2. 19. But if that *Learned Annotator* had considered the Principles of the *Gnosticks*, and then the Tenour of this Epistle, he wou'd easily have found his Mistake. || They taught, that they neither did commit Sin, nor cou'd be polluted by it, 1

* *Semetipsos creant Pastores et Episcopos, nec vocati a Deo, nec electi ab Ecclesiâ.* CORN. a LAP. in Loc.

This is in no wise impossible; for EUSEB. in the Eighth Book of his *Ecclesiastical History*, acquaints us, That ASCLEPIUS, a Bishop among the Marcionites, was burnt, with ARES, an Egyptian Confessor, and APSELAMUS, a Youth of an Ascetick Life, in the nineteenth Year of Dioclesian. And the learn'd Translator of St. CYPRIAN, in his *Dissertat. on the Council of Carth.* p. 258. says, that Hereticks always had Bishops among them, whenever they spread, or had any considerable Numbers adhering to them.

|| V. S. AUGUSTIN. de Hares. per Damascum.

John

CRITICAL REMARKS, &c. 19

John 3. v. 7, 8. 1 *John* 1. v. 8. 10. That JESUS neither was born, nor crucified, nor rose again, but in Appearance, 1 *John* 4. v. 2, 3. That there is no Distinction of Persons in the Divine Nature, 1 *John* 5. v. 7, 8. That it is lawful to deny CHRIST in Times of Persecution, 1 *John* 4. v. 15. That there is no † Resurrection, and that the Souls of Men are admitted to the Beatifick Vision immediately after Death, 1 *John* 3. 2. The Words *when He shall appear*, imply a Judgment; and in order to that *the Resurrection*: And *we shall see Him as He is*; that the intermediate State after Death till the Judgment

† *Archbishop TILLOTSON*, in the 8vo Ed. of his *Sermon*. Vol. 7. p. 144. applies this to the Carpocratians in particular; but, if DANÆUS be not mistaken in his *Chronology of Heresies*, this Sect was not known 'till the Reign of ANTONINUS PIUS, long after the Siege of Jerusalem. Now as the Scoffers, who denied a Resurrection, and future Judgment, were to come at the latter End of the Days, as is evident from 2 *Pet.* 3. v. 3, 4. quoted by the Archbishop, in the Page above-mention'd; that is, as I apprehend it, were to be the immediate Forerunners of the final Extermination of the Jews, according to the Prophecy of MOSES, *Deut.* 31. 29. Evil will befall you in the latter Days; it shou'd rather be understood of the Followers of Menander about the Beginning of the Reign of TITUS, who was the Countryman the Cotemporary, and had been the Disciple too of Simon the Magician.

20 CRITICAL REMARKS, &c.

ment is a *Middle State*. In all these, and several other Places of this † Epistle, the *Gnosticks* are as clearly pointed at, as if the Apostle had said in express Terms, I write against the Followers of *Simon Magus*. Therefore Dr. WHITBY's Proof from 2 Pet. 2. 13. and 12. v. St. Jude, that the * *Gnosticks* communicated with the Orthodox, as it is a *common Error*, so it is likewise a *notorious Perversion* of both those Places. Thus, I think, I have sufficiently vindicated the Pointing of the 12. v. of St. Jude, against the common Gr. Copies for BEBEL. together with my Amendment of 2 Pet. 2. 13. and likewise the Signification of οἱ ἀποδοριζοῦντες at the 19. v. against Dr. WHITBY.

† But particularly v. 18. and 19. Vid. HAMMOND in LOC. or COTELER. as before quoted.

* St. IGNATIUS, the Disciple of St. JOHN, assures us, that they abstain'd from the Eucharist, and the Publick Offices. His Words are εὐχαριστίας καὶ προσευχῆς ἀπέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν ΣΑΡΚΑ εἶναι τῷ σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ, τὴν ὑπὲρ ἁμαρτιῶν ἡμῶν παθῆσαν. Whoever will take the Trouble to read over the whole Epistle, or only this Section of it, may soon be inform'd, that St. IGNATIUS speaks of those who deny'd the Truth of CHRIST's Humanity; and these, every Body knows, were the *Gnosticks*. Vide COTELER. in S. IGNAT. Ep. ad Smyrn. p. 36. Sect. 7.

CRITICAL REMARKS, &c. 21

ἡμᾶς ἀπταίϋς.

αὐτὲς ἀπταίϋς. AR. MONTANUS. CURCEL.

* GROT. MILL.

IT is certain, that αὐτὲς has Relation to the Persons mention'd, v. 23. And then the Meaning is, That GOD would preserve them from lapsing who were laps'd already, and in the utmost Peril of Apostacy. This therefore will not do, unless ἀπταίϋς signify such as apostatize or fall away finally. But where was it ever read in that Sense? And as for † πταίω, its usual Signification is no more than *labor, offendo, vacillo, impingo*. And the Apostle has μὴ ἑπταίσαν ἵνα πέσωσι. Rom. 11. 11. where πταίω is set to signify a temporary Revolt, in direct Opposition to πέσωσι, which implies a final Apostacy. The Reading therefore αὐτὲς ἀπταίϋς is erroneous, and should be ἡμᾶς after the ALEX. Copy, or ἡμᾶς (STEPH. Codd. Codd. Cov. 2, 3, 4. MS. N. Coll. 1.) the same which our Translators have follow'd, and is a Prayer, lest they also, who were yet uncorrupted, should, after the Example of others, πταίειν, stumble at, or dash against that Rock of Offence, the Error of the *Gnosticks*.

* Notwithstanding GROTIUS's Text reads αὐτὲς, he retracts it with a Lat. legit vos non male.

† 2 Pet. 1. 10. we read ἐ μὴ πταίσῃτε ποτε, ye shall by no Means fail, i. e. ye shall not finally miscarry; which, I think, is the only Instance in the N. T. where πταίω is so understood.

A



A
CATALOGUE
OF THE

MSS. mention'd in this PAPER,
with a brief Explanation of
them, from Dr. MILL.

1. *MSS. Rom. & Bibl. BARB.* These were collected from 22 Copies, by *Cariophilus* and *Possionius*, by Order of Cardinal BARBERINI.
2. *Codex ALEX.* Contains the Old and New T. in 4 Vol. together with the first Ep. of *St. Clem.* to the *Cor.* and a * Fragment of the

* Both which were then read publicly in the Churches,

latter,

latter. It was given to King CHARLES I. by CYRIL LUCAR, Patriarch of *Constantinople*, being the most antient and correct Copy of the Bible in the whole World, and writ about 1300 Years since by St. THECLA, or TECLA.

3. *Cod. CLAROMONTANUS*, in the Monastery of *Claremont*, at *Beauvois*, in *France*. It is the Second Part of the *Exemp. CANTAB.* and contains the Epistles in *Greek* and *Lat. Octavo*.
4. *Exemp. CANTAB.* Contains the Gospels and Acts *Gr. Lat. Quarto*. was taken from the Monastery of St. IRENÆUS at *Lyons* in *France*, in the Civil Wars there, and given by BEZA to the University of *Camb.* It is very antient, but full of Interpolations.
5. *Cod. GER.* Contains the Epistles *Gr. Lat.* large *Quarto*. It is in the Monastery of St. GERMAN des *Cbamps* in *France*. It has the Shepherd of St. *Hermas* at the End of St. Paul's Ep. which at that Time was openly † read in the Churches.

† Vid. GOTTLER. *Patres Apost. in Judicio de S. HERMÆ Past.* Vol. I. p. 73.

24 A CATALOGUE, &c.

6. MSS. *Biblioth. Cæs. VIEN.* all the N. T. except *Apocal.* large Characters, 4to. 7 or 800 Years old.
7. PET. *Sen. PAR. Cod.* 2. Contains the Acts and Ep.
8. HUNTINGTON'S 1 *Cod.* Contains Acts and Ep. writ. 700 Years since.
9. COVEL'S 2 *Cod.* Contains Acts. Ep. & Apoc.
4. *Cod.* the Acts and Ep.
10. 1 *Cod.* N. Coll. Ox. the Evang.
11. MSS. Linc. Coll. Ox. 1 *Cod.* Evang. 2 *Cod.* Acts & Ep.
12. LAUD. 2. N. T. except the Apoc.
13. *Genev.* Acts. & Ep. Brought from Greece.
There is a wonderful Harmony betwixt this and COVEL'S 4 *Cod.*
14. *Cod.* BRIT. Found by ERASM. in *Engl.*

